

# DAVIDS PETITION.

INLARGED BY  
ALEXANDER SPICER.

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Iob 7. 20.

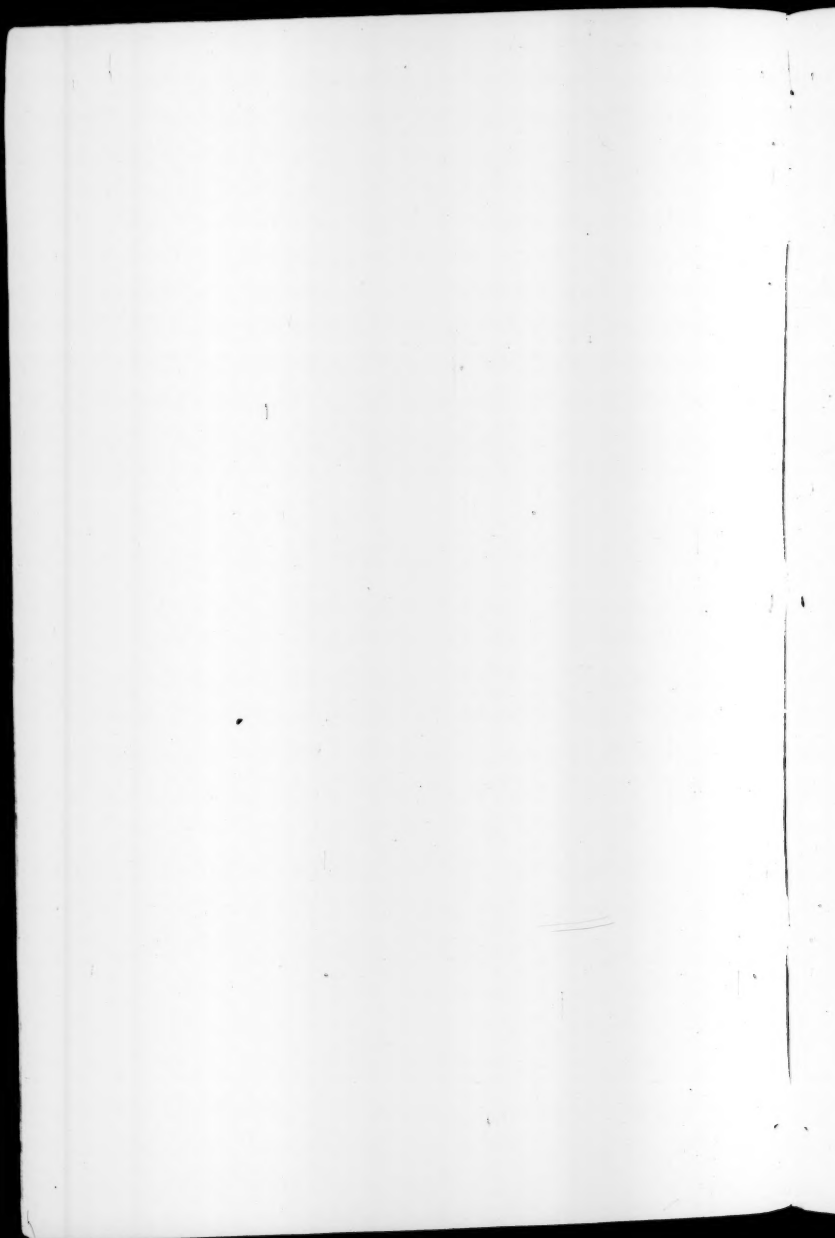
*I haue sinned, what shall I doe vnto  
thee, O thou preseruer of men? why  
hast thou set me as a marke against  
thee, so that I am a burden to my  
selfe?*

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LONDON,  
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TO THE

HOPEFULL AND  
NOBLIE-DESCENDED  
YOUNG GENTLEMEN,

my vnderferued friends, M. *Charles*

*Blount* : sonne and heire to the

right Worshipfull, Sir *Richard*

*Blount*, Knight, of *Maple-*

*darham*, in the Coun-

tie of *Oxon* :

AND TO MASTER  
ROBERT BOWYER,  
ONELY SONNE TO THE

right Worshipful, Sir *William*

*Bowyer*, Knight, of

*Deynham* :

ALEXANDER SPICER

wisheth that happineffe which

this life and that other, which

that other affordeth.

T



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pr  
fr





TO MY LOVING

Kinsman, Master *Timothie Lee-*  
*wing* of the Inner Temple,  
Esquire.

SIR,



Know there are *Scilicet inge-*  
*some* (which de-<sup>nium mores,</sup>  
mand concerning <sup>prudencia</sup>  
me as *Nathaneel* <sup>rerum ante</sup>  
*did of Nazareth,* <sup>pilos?</sup>  
*Can there come* <sup>Iohn 1.46.</sup>  
any good out of

him) who would haue me with Da- 2. Sam. 10.5  
uids shauen seruants, stay and abstaine  
from speaking, much more from pub-  
lishing any thing, untill my beard bee  
growne. I ingeniously confesse, that be-  
cause like *Elihu*, I am very young, *Iob* 32.6.  
(yea so young, that I can bee but an ap-  
prentice in the Lords house) I was a-  
fraid to shew my opinion, but how

A 3 could

could it be, but I must with Iob, desire  
that my words were printed in a book,  
Iob 19.23. when I was censured with those buil-  
Genes. 11.4. ders to haue framed a Babel, when I  
penned this Treatise, which if with  
Mephibosheth, it bee lame, it is no  
wonder, for how can it cast away the  
crutches, sith it came lately from the  
wombe of an immature braine? I for-  
beare to tell you in how short a time, I  
squared and erected the fabrique of  
this small discourse, lest I should com-  
mend my selfe for a prompt wit. They  
which view it through the perspective  
glasse of iudgement, may easily dis-  
cerne, that I haue not fetcht one drop  
of matter frō the conduit of an Index.  
I could haue wished, that some curious  
workeman had had the polishing of  
this text, which might haue fastned  
the ouches of learning upon the sides  
thereof. I hope the world will bee con-  
tent oncc with Archesilaus to heare a  
harsh voice, that it may conceiue grea-  
ter

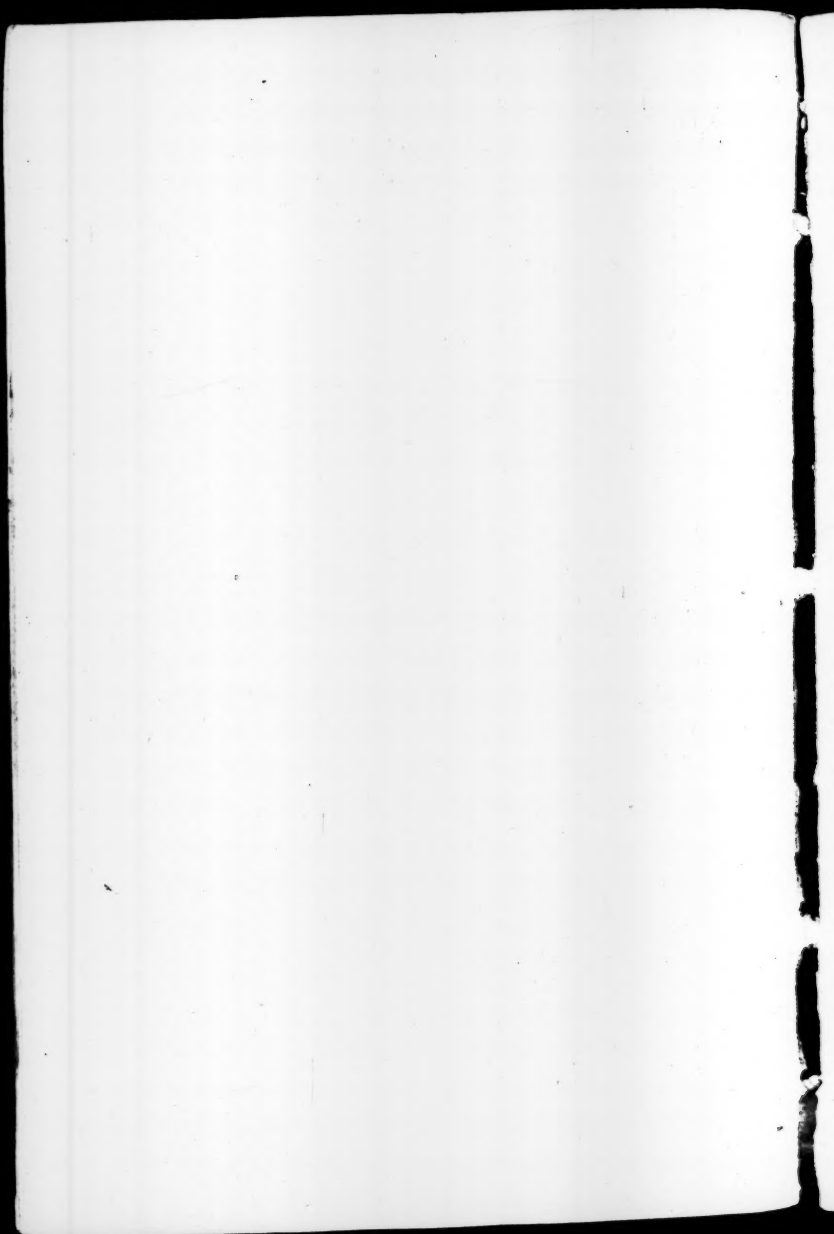
ter pleasure, when it heareth a skilfull  
singer. I lanch forth with alacritie,  
now I know that they which thinke  
themselves neuer wise enough, untill  
they can find faults in other mens in-  
ventions, are accounted fooles in wise  
mens apprehensions.

Ad ingenuum adolescentem A-  
lex. Spicer amicum suum.

Quærit Alexander mundana &  
magnus habetur  
Ipse petens magno, cælica, maior  
eris.

S. Greaves S.T.P.

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# DAVIDS

## PETITION.

*Keepc thy seruunt also from presumptuous sinnes, Psalm. 19. 13.*

*Heb. Prides.*



*Itam silentio transigere,* (as one speaketh) to passe time in silence, and so di'pose of euery thing that the world may not be the better for any thing, it causeth a man not to bee remembered, a Christian not to bee regarded, a professour to be worthily censured ; and therefore *David,*

B who

*Dauids Petition.*

who was a fit subiect vnto these three predicates, a Man, a Christian, a Professour, sith he was the last which containeth al the rest, knowing more then any man, and desiring that any man should know as much as he, wil write *Sepher Tehilim*, a booke of Psalmes. If you aske why man is borne, the answer is, to glorifie God : euery ciuill, much more euery theologicall discourse aimeth at this, that there may bee *שׁוֹמֵר בְּיָמָיו*, glory and dominion, might power, &c. ascribed vnto him, who sitteth in the heauens for euermore. Surely this Psalme, out of which I haue chosen my text, may iustly challenge that prerogatiue vnto it selfe, which is attributed vnto the whole booke of the Psalmes to bee *Epitome totius theologie*, the very compendium of all theology: for if you marke, you shall see there is not one verse but can carrie a branch

*Musculus in  
præfat. in  
Psal.*

*Dauids Petition.*

branch, and sing an *Hosanna* vnto the God of heauen. *Dauid* taketh the matter of his panegyrick, either from the Lord, or from himselfe: from the Lord, and that two waies, either *ab extrinseco* from things visible. *The heaucns declare the glory of God, and the firmament,* &c: vers. 1. or from an inward operation of his ordinance, *the Law is perfect to conuert soules,* vers. 7. from himselfe, acknowledging his owne imperfections, whereby he glorifieth God: sith when man is humbled, God is magnified: *Clenſe me from my secret finnes,* vers. 12. and

*Mat. 21. 9.*

*Humilitas animi sublimitas Christi.*

*Eraf. in 19. cap. Luc.*

knowing that their was a higher power, which could instruct him, lest hee erred, direct him lest hee swerued, vphold him, lest he slided, or rather falled, hee prayeth to bee kept from his presumptuous finnes. I may fitlie say of my Text what *Elihu* did of

*Dauids Petition.*

*Iob 32.18.* himselfe, it is full of matter: the particulars are limited, and they are fixe: First, the prime object of the eye of *Dauids* request, *keepe*. Secondly, vnto whom it is exhibited, *vnto the Lord*. Thirdly, by whom, *by Dauid*. Fourthly, an indistinct illustration of the petitioner implied in this affixe *ca*, or pronoun *tuum*, *Lord, I looke like one of thine, that thou shouldest defend me*. Fifthly, the matter from which hee desireth to be secured, *from sinne*. Sixthly, the adiunct, *presumptuous: Keep thy servant also from presumptuous sinnes. Keepe in*, the 1. you haue Gods aide implored: *keep thy* in the 2. you haue a propertie specified: *keepe thy servant* in the third you haue *Dauids* humilitie noted: *keepe thy servant from sinne* in the fourth you haue his weakenesse disclosed: *keepe thy servant from presumptuous sinnes*, here are offences distinguished, and



*Dauids Petition.*

and presumptuous finnes; those  
voluntarie *Goliaths* named, whose  
forehead I feare at this time I  
shall not hit.

*Keepe*: the word in the Ori-  
ginall is *Chasac*, which signifieth to  
forbid, *prohibe*, forbid me O Lord,  
as if *Dauid* had thus spake. True it  
it is most gracious Father, that ma-  
ny righteous haue desired too see  
those things which I haue scene,  
but could not see them. I am like  
her whom thou louest intirely,  
thine owne Church, as an Apple-  
tree among the trees of the groues  
famous among the sons of men.  
I was willing to professe as much  
of thee (I was so vnwilling to of-  
fend thee) as euer I did of Ierusa-  
lem, and wish that my tongue  
might cleaue vnto the rooſe  
of my mouth, if I forgot *Pſal.* 137.  
thee: yea, if I did not pre-5.6.  
ſerre thee aboue my chiefeſt ioyes

*Dauids Petition.*

but Satan hath so followed me,  
that I haue, Oh, what haue I done!  
I fight to remember it, and I trem-  
ble to thinke vpon it: I haue forgot  
thee, so that my transgressions are  
increased, and my sins exceeding-  
ly multiplied in thy sight: and for  
ought I know, vnlesse thou art  
pleased to sustaine me, I may well  
*Psa'm. 22. 6.* professe my selfe a worme, and no  
man; for I shall be a continuall in-  
habitant in the caues of earthlie  
and sinfull concupiscences: so that  
questionlesse you anticipate the  
doctrine, and suppose, it must ne-  
cessarily be this, That when<sup>a</sup> a man  
would haue the power of his cor-  
ruptions abated, he must goe vnto  
God by prayer. Wee reade, that  
when one of the sonnes of the Pro-  
phets saw his axehed, which hee  
*King. 2. 6.* had borrowed, sincking to the bot-  
*5. 6.* tome of the water, hee cried vnto  
*Elisha*, who did cast in a sticke, and  
made

*Dauids Petition.*

made it swimme vpon the top of the water: so when wee feele our soules and bodies, which are but lent vs of the Lord, being pressed downe with the weight of transgressions, sincking toward the bottome of endlesse perdition, wee must crie, alas Master saue vs, or we perish: that he may cast downe a bough of his supporting grace, which is able to sustaine vs, when with *Peter*, we are almost ouerwhelmed. *Mat. 14. 30* Pray vnto your Father, saith our Sauour, that you bee not led into temptation, *Matth. 6. 13.* Is any afflicted outwardly by others, or inwardly by his own transgressions: *πρὸς ἐν χριστῷ*, let him pray, *Iames 5. 13.* You can hardly open the booke of *Plalmes*, but you shall find *Dauid* at his prayers, and the wise man like *Paul*, feeling a strugling within him, not daring to incounter with his owne infirmities, because they *Rom. 7. 23.*

*Dauids Petition.*

were too many for him, goeth vnto God, and desireth him to dispose of him, Prou. 30. 8. It was *Salomons* speech vnto the Lord, that if an army of transgressions came to besiege him the best weapons, he could find to repell them would be a troupe of prayers, and

*Kings* 1. 8. why so? Although our finnes bee  
*Exod.* 14. 27 as many as *Pharaohs* followers, yet

one drop of water proceeding from a pensive heart, and running downe a sorrowfull cheeke can easily drowne them. Though they  
*Iosh.* 6. 20. be as tall as the walles of *Ierico*, yet the voice of a Christian petitioner can ouerturne them. *Hezekiah* was sicke, and prayer recovered him, *Esay* 38. 5. *Ieroboams* hand was withered, and prayer did restore it to him. 1. King. 13. 6. One was deafe, and prayer made him heare. Marke 7. 35. Others were blind, and prayer gaue them sight,

*Dauids Petition.*

sight, Matthew 20.34. if wee bee  
crafie, so that not onely with *Heze-*  
*kiah* weelie vpon our pillowes of  
weakenesse, but also with *Ammon*  
vpon our beds of wickednesse. If  
the hand of our faith bee dried vp, *Sam. 2.13.6*  
that we cannot catch hold of Iesus  
Christ; if our eyes be dimme that  
we cannot see him; our eare deafe,  
that we cannot heare him, so that  
hee is angry with vs, whose de-  
fire is to haue vs reconciled to him,  
let Prayer, like *Abigail*, speake for  
vs, our fathers ioy, a multitude of  
requests which are pleasing vnto  
him, then hee will heale vs, at hee  
did them, and haue mercy vpon vs,  
as hee had vpon *Epaphroditus*:  
Philippians 2. 27. VVhen trans-  
gressions sting a man vnto death,  
whether should he goe to be hea-  
led, but vnto Christ Iesus, who is *the*  
*life*? VVhen transgressions cause  
a man to goe out of the high way  
to

*Dauids Petition.*

to heauen, & leese himfelfe among  
the briars of this world, whether  
should he goe to bee directed, but  
vnto Christ Iesus, *who is the way?*  
when transgressions place a man in  
the sphere of error where fall hood  
is predominant, whither should  
he goe to bee instructed, but vnto  
Christ Iesus, *who is the truth?*  
When a man prayeth vnto God,  
then he thinks vpon him, when he  
thinkes vpon him, if he be not no-  
toriously infamous, he will not sin  
against him; no, then the fluce is  
plucked vp, and the streames of  
transgressions gush vpon vs when  
we forget him: agreable vnto the  
speech of learned *August. Anima*  
*corporis vita; animæ vita deus; sicut*  
*expirat corpus cum amittit animam,*  
*sic expirat anima cum amittit Deum,*  
The life of the body is the soule;  
the life of the soule is God, as the  
bodie is dead when it hath lost the  
soule,

ἡ ἐξουσία τοῦ Θεοῦ  
ἐστὶν ἡ ἀληθινή.

*Iohn 14.6.*

*Ser. 6. de*  
*v. d. f. Mat.*  
*cum dei obli-*  
*uisceris tunc*  
*cogitas per*  
*versa & ini-*  
*qua per fies.*  
*Cyrl. cat. 2.*

*Dauids Petition.*

oule, so theoule is extinct and rotten, when it hath lost God. When we do not remember him, hee is dishonoured; hee giues vs plentie, and we abuse it: our eyes behold vanitie, and are intangled with it; his Sabaths are prophaned, and wee take no notice of it; his commandements are broken, and wee helpe to doe it; hee giueth vs meanes to liue well, but we vse the meanes to liue ill; we which liue by him, liue as though we liued without him; our whole life is nothing else but a sinke of sinne, and mappe of miserie. So that haue we any hideous inmates in the chambers of our hearts, which hereafter will cause vs with *Sampsons* wife, to *Indg. 14. 17.* mourne (if we retaine them) while others are in ioy and solace, and would we leaue them, we know the way and meanes to accomplish it. Haue we *Achans* couetousnes, and would

*Dauids Petition.*

would wee haue a stone to dash  
it: Ioshua 7. 25. Haue wee  
*Achytophels* wicked pollicie, and  
would wee haue a cord to stran-  
gle it: Samuel 2. 17. Haue  
wee *Abfolons* disobedient re-  
belliousnesse, and would wee  
haue a speare to pierce it, Sa-  
muel 2. 18. Haue wee *Holofer-  
nes* drunkennesse, and would  
wee haue a sword to smite it:  
Iudeth 13. 8. Haue wee Ieru-  
salems wantonnesse, and would  
wee haue a hand to shiuer it:  
Hof. 4. 14. Haue we *Ioabs* treache-  
rie, and would we haue a *Benaiah* to  
vanquish it. 1. King 2. 34. Haue we  
many grieuous and loud crying  
sins in vs, and would we haue them  
taken from vs. Let vs go vnto God  
by prayer, who can dash couetous-  
nes, strangle deceitfulnes, repress  
rebelliousnesse, smite drunkennes,  
weaken voluptuousnesse, cut off  
perfi-



*Dauids' Petition.*

perfidiousnesse, and in one word,  
keepe vs from our presumptuous  
sinnes. I reade in *Plinie, lib. 8.*  
*nat. cap. 12.* that when the  
Dragon clingeth about the E-  
lephant, and so much endan-  
gereth him, hee goeth vnto a  
rocke, dasheth him in pee-  
ces, and so confoundeth him. *Apocalip. 12*  
So when wee feele the Diuell,  
that old Dragon, clasping a-  
bout vs with the pawes of trans-  
gressions, as the Dragon doth  
the Elephant, or like those *Phi- Tacitus.*  
*liste in Egypt qui amplectuntur* *Arma ex deo*  
*ut strangulent,* Who doe im- *summas qui*  
brace, that they may strangle, *bus solis con-*  
wee must remember to dash *sic possit bo-*  
him against a rocke, I meane *stis. Beza in*  
*5. cap. Ephef.*  
Christ Iesus, who is the sur-  
rest rocke, who can bruiſe him,  
that hee rise no more, lame him  
that hee come not vnto vs,  
blinde him, that hee cannot  
see

*Dauids Petition.*

*In maximis  
erumnis que  
maior peccato  
liberatio  
expectanda  
sit non a  
mundo, a car-  
nis brachio,  
ab hominum  
auxilio, &c.  
Jeda Deo  
qui rebus  
dominatur  
omnibus.  
Bacanus in  
orat. dnm.  
con. quarta.*

see vs, and (which is best of all) cut out his tongue, that in the day of wrath he cannot speake against vs. It was the complaint of the Lord, that when Ephraim saw his sicknesse, and Iudah, his wound, they went to the Afsirians, and sent to Iareb, yet could not be holpen, Hosea 5. 15. If when a swarme of transgressions, the diuils hornets sting the fawning courtier, he goeth but to his complementall pollicie: the magistrate, and he leaneth vpon his eminency: the vsurer, and he trusteth to his bonds of parchment, and bagges of money; the idle loyterer, and he reliech vpon his company: the wise Scholer, and the wittie Poet, and they vpon their often abused ingenuitie; the Tradesman, and he vpon his gaine and supposed honestie; briefly any man, and he like Saul, runne vnto the Witch of naturall deuices, and preferreth neuer

*Dauids Petition.*

a petition in the court of heauen,  
neuer a chasoc, Keepe mee, O Lord,  
from my presumptuous sinnes, mise- *Iob 16.2.*  
rable remedies are these, as *Iob* said  
of his comforters ; their hearts  
may still be as full of transgressions,  
as a Citizens shop is of fashions.  
Philosophie neuer taught me, that  
*inferiora agant in celestia*, man is but  
a sublunary creature, dust and a-  
shes, wickednes is described to be  
otherwise spirituall, we must fight,  
saith the Apostle, *ἐπὶ τοῖς ἀνυμνήτοις* *Ephes. 6.12*  
*ἀνυμνήτοις* ; and therefore sith it is im-  
possible that men should subdue  
them, wisely and religiously doe  
they, who flie vnto God for suc-  
cour. We reade that when *Adam*  
had sinned against God, hee fled  
from him, *Genes. 3.* yet surely their  
are some of the sonnes of *Adam*,  
who, when they haue sinned a-  
gainst God, will flie vnto him.  
Some there are, who as *Dauid* spea-  
keth,

*Dauids Petition.*

keth, will *amor belebhabh gnalmish-*  
*cabh, commune with their hearts up-*  
*on their beds,* which in the temple  
are deuout, and in their houses  
pray in their closets, the doctrine  
**1.Sa.14.26.** which I haue selected is vnto them  
as the wood was vnto *Jonathan*  
which dropped hony, it can much  
refresh them, and tell them that  
they take a good course to hinder  
the growth of iniquitie, and doe  
well to cry vnto God against those  
sinnes on earth, which otherwise  
would crie against them vnto God  
in heauen. I know not what reason  
*Plut in vita Nume.* *Numa* had when hee sacrificed, to  
thinke his enemies could not van-  
quish him, but surely a Christian  
hath iust cause to persvade him-  
selfe, that when hee prayeth, his  
transgressions shall not insult ouer  
him. Happie are those, who like  
them in the Primitiue Church, are  
noted for their feruent and incessant

*Dauids Petition.*

fant prayers which they make vnto  
God, although the world like *Darius*, threaten to teare them, if not  
with the pawes of Lyons, yet with  
the fangs of censure. Let them with  
*Abimaaz*, alway desire to runne this  
race, and they shal obtaine a crown  
of righteousness in the last day. A-  
gaine, *Dauids* chafoc, his keepe mee,  
O Lord, from my presumptuous sins,  
informeth vs, that they which are  
of the Church militant, are not so  
clean, but they may be washed, nor  
so firme, but they may bee streng-  
thened, not so pure, but they haue  
neede of prayer: The Church of  
God is not as *Aug.* said, he would  
endeavour to haue his congrega-  
tion *sine macula sine ruga*, without  
spot, without wrinkle, no, she con-  
fesseth her selfe, that *aspe is comely*,  
*so she is blacke*. If perfection be here,  
morall Philosophie hadturb vs  
seeke no farther; and Scholles

*Daniel. 6. 7.*

*Sam. 2. 18.*

*2. Tim. 4. 8.*

*Cont. Popist.  
M. mach, Ca-  
thol.*

*Corporat.  
Nonatian.*

*See M.  
Crashaw ser.  
at P. C. pag.  
27. 28.*

*Cont. 1. 5.*

know

*Dauids Petition.*

know, that where perfection is,  
there is an *non ultra*, but wee seeke  
one to come. I leaue this probleme  
*Titus* 3. 13. to some skilful *Zenas*, and forbear  
my selfe, lest while I seeke to con-  
fute curious precisenesse, I giue  
libertie vnto wicked licentiousnes,  
lest I couer *Goliaths* forehead,  
make a helmet, to saue harmelesse  
the head of transgression, and build  
a sanctuarie for sin to flie too. Let  
this one petition of *Dauids* teach  
vs, to preferre many petitions of  
our owne, sith we want that which  
*Dauid* prayed for, and if we find an  
vnwillinglesse and lumpishnesse in  
our selues to pray, then let vs pray  
that we may pray alway to be kept  
from our presumptuous finnes,  
and so I passe from the petition,  
vnto him which did exhibit it,  
which should bee *Dauid*, but is so  
disguised, that I am ready to de-  
mand,

*Dauids Petition.*

mand, as the Eunuch did of *Philip*, *Acts 8.34.*  
*Speakest hee this of himselfe, or of*  
*some other?*

*gnabhadra.*

*Thy seruant.*

It is the obseruation of a Hea- *De homini*  
then Poet, that man was so made, *sublime de-*  
that hee might looke vpwrd; it *dit, &c.*  
seemeth *David* vsed that crected  
gesture, when hee 'penned this  
portion of Scripture, for if hee  
had looked round about him,  
the sight of his courtiers might  
haue induced him, or downeward  
vpon himselfe, his glittering ap-  
parrell, with dumbe oratorie,  
might haue perswaded him to  
haue stiled himselfe somewhat  
more then *gnabhadra*, a seruant: but  
*David* knew vnto whom hee  
spake, euen to the Lord, so that the

*Dauids Petition.*

doctrine is obuious , and that is this :

*In Vtop. T.  
M. M.*

When a Christian prayeth for any thing at the hands of God, hee must doe it with humility and lowlinesse of mind. I reade, that when the Anemolian Embassadours came vnto *Vtopia* richly apparelled, the *Vtopians* did reiect them, and did their best obseruance vnto their seruants, who were meanelie clad ; if wee like the Anemolians send our Embassadours, I meane our petitions vnto God, bedecked with the trappings of pride, and spangles of loftinesse, they will bee put by, while a submissiue suite, clad in the bare weed of humilitie shall finde easie accesse vnto the God of heauen. The tongue is not so ready to expresse it, and desire God to bestow, as the Lord is readie to receiue it, and grant what man desireth, hee will bow downe  
himselfe



Dauids Petition.

himselfe rather then not heare: E-  
say 66.2. The wise man seemeth  
to be the Prophets eccho, the *crie*  
*of the humble pierceth the cloudes, it*  
*will not returne before that be gran-*  
*ted, for which it was comenced,* Ec-  
clesiasticus 35. 17. Witnesse the  
request of lowly minded Abraham  
for sinfull Sodome, for her punish-  
ment was deferred, Genes. 18. and  
the prayer of the submissiue Ca-  
naanite for her distressed daugh-  
ter, for she was healed, Mat. 15. 28.  
Humilitie on earth, causeth a high  
respect in heauen. *ταπεινός ἐστις ἐνώπιον τοῦ*  
*Κυρίου ἡὐτοῦ ἐλατῶν ἐστίν.* It was Samuels in-  
terrogation vnto Saul, *when thou*  
*wast little in thy owne eyes, was thou*  
*not great in the eyes of God?* and it  
was the speech of a learned Wri-  
ter, *Qui sibi displicent deo placent, in-*  
*to eris apud deum pretiosior, quanto*  
*eris ante oculos tuos despectior.* To  
fall out with thy selfe is the next

*Oremus do-*  
*minum atque*  
*is que humili-*  
*mente ab eo*  
*postulaueri-*  
*mus pro fide-*  
*litate sua*  
*conceder.*  
*Bucanus in*  
*erat. com.*  
*cen. 21.*

*James 4. 10.*  
*1. Sa. 15. 17.*  
*Aug. ad frat.*  
*in her. ser. 12*

*Dauids Petition.*

way to make God thy friend, thou shalt bee so much more glorious in the sight of God, by how much thou art the more ignominious in thy owne aspect. Wouldest thou with *Gedeon*, not bee vanquished: Iudges 6.16? Wouldest thou with *Rehoboam* and his Princes bee pittied: Chronicles 2.12? Wouldest thou with Niniueh not bee ransacked: Ionah 3. 10? Wouldest thou with the prodigall child bee imbraced and kissed: Luke 15. 20? Wouldest thou with *Hanna* haue thy request granted: 1. Sam. 1. 20? then remember that thy prayer bee in the sight of God poore like *Gedeon*, sorrowfull like *Rehoboam*, clad in sackcloth like Niniueh, submissiue like the prodigall, a handmaid like *Hanna*, in one word humble. Haue we praised vnto God to release vs of our infirmities, and yet (as *Dauid* de-

man-

*Dauids Petition.*

manded) hath the Lord shut up his Psalm. 77.

*louing kindnesse in displeasure?* hath

he not granted our requests? it is

not onely coniecturall but proba-

ble, that we prayed with the Pha-

risies, not with the Publicans

voice, wee did pray, but it may

bee wee did rather command then

pray, and then the Apostle retur-

neth our answer, *wee aske and haue* Luke 18.

*not, because we aske amisse.* Did we αἰτῶμεν καὶ λαμβάνομεν

pray, and did we want humility? we βόλῃται διότι περὶ καὶ αἰτῶμεν.

went to vnlocke a dore, but forgot

the key, how could it bee but wee

must bee excluded? Did wee

pray, and did wee want humility?

We built a house, but forgot the

foundation, how could it be but it

must be ruinated? did we pray, and

did we want humilitie? with the

Moone wee went to shine, but for-

got to borrow light of the Sunne.

How could it be but we must be e-

clipsed? Did we pray, and did we

*Dauids Petition.*

want humilitie? wee went to saile,  
but forgot a sterne, how could it  
be but we must bee shipwacked?  
did wee pray, and did we want hu-  
militie? wee preferred a suite, but  
knew not how to speak, how could  
it be but we must be denied? wee  
went away *sine premio*, without a  
reward, because we came, *sine prece*,  
without a prayer. It was *Jacobs* dis-  
creete policie so to dispose of his  
retinue, that if *Esau* did smite one  
company, the other might escape  
Genes. 32.8. If wee guiding our  
supplications with the sterne of  
presumption, haue caused them to  
dash against the rocke of a flat de-  
niall, or made the reaking cauernes  
of Gods iudgement smoke more  
vehemently against vs, let our pe-  
titions, which wee are to exhibite,  
be like *Gedeons* fleecce, wet through  
with the dew of humilitie of a low-  
ly and heavy qualitie not puffed

vp, that so they may not miscarry,  
but like *Jacob*, obtaine the blessing  
which they goe for. And let vs  
learne to be cautious and wary, if  
when the scholler praieth, the diuel  
suggest to him, that hee hath lear-  
ning, and a good wit, why should  
he be humble? if the rich man, and  
hee hath goods and possessions,  
why should hee be humble? if the  
libertine, and hee hath much ac-  
quaintance, why should hee bee  
hūble? the Lawyer & he hath many  
fees to come to him, many clients  
to attend him, why should hee be  
humble? if any man, and hee tell  
him, hee hath some good parts in  
him to commend him, why should  
hee bee humble? Let vs answere,  
prayer can find but bad accessse vn-  
to God, vnlesse she haue humilitie  
for her vsher. *Ioseph* would not be  
scene if *Beniamin* were away, and *Gen. 44.23.*  
God will not heare, if she be wan-  
ting

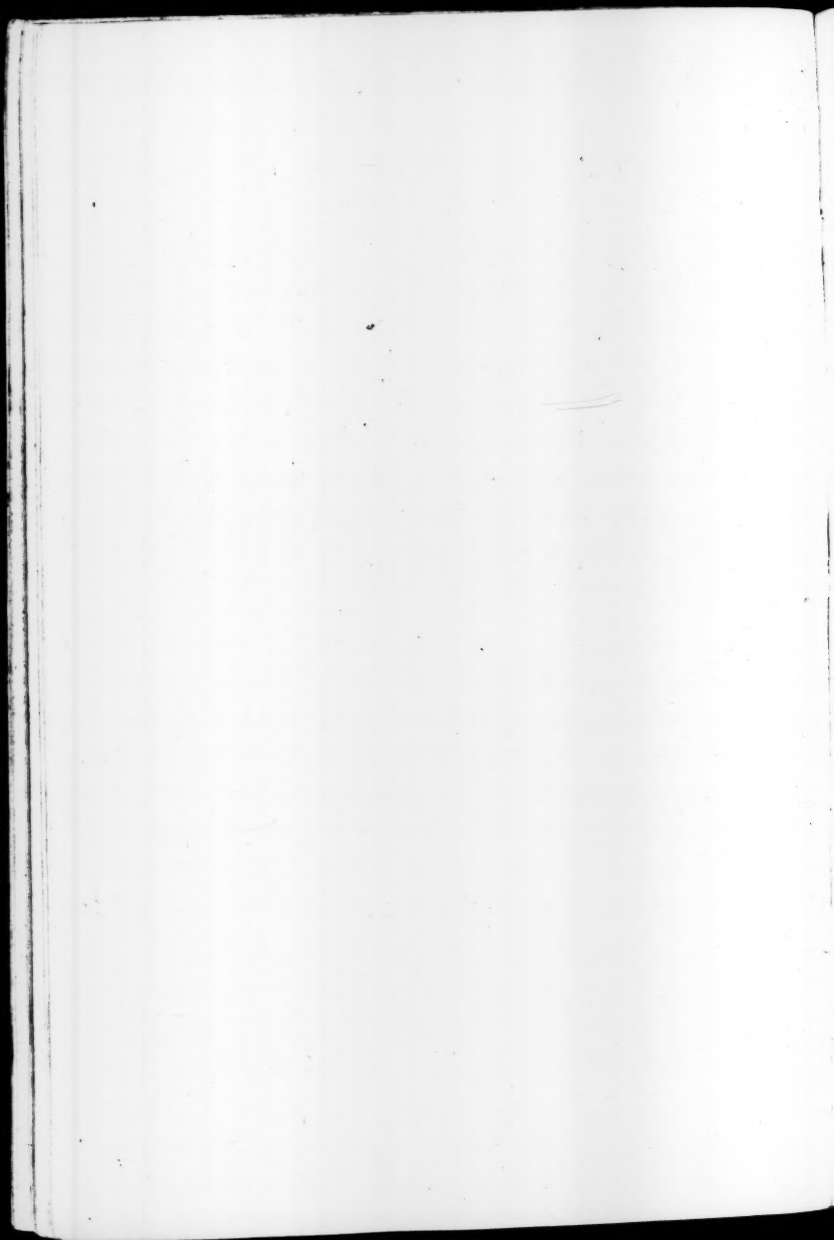
*Dauids Petition.*

ting. If pride, that nature pleasing  
viper hang vpon vs, let that which  
*Bernard* telleth, bee a motiue to  
make vs shake it from vs, *Illud de-*  
*perditur quod non humilitate con-*  
*seruatur*, the best gifts are but guil-  
ded poysons vnto our pallats, vn-  
lesse humilitie season them, better  
we neuer inioyed them, then that  
they should make vs soare vp into  
the region of insolency, and so be-  
come strangers in that best Ierusa-  
lem. If the Angels be perempto-  
rie and high-minded, God will  
throw them frō him, though their  
prerogatiues were incomparable,  
the possessed heauen. If *Adam* a-  
*Pot. 2. 2. 4.* spire: God wil turne him out of pa-  
radice, though his wisedome was  
admirable, he inhabited Eden. If  
*Genes. 3. 24.* *Nebuchadnezzar* insult, the beasts  
*Dan. 4. 33.* must be his cōpanions (as though  
pride were not fit to keepe com-  
pany with men) though his dignity  
were

*Dauids Petition.*

were great, he ruled Babel. Briefly,  
to wrap vp all in the lap of one  
word: when *Tamar* complained vn-  
to *Absolon* against her brother *Am-  
mon*, as well submissiue as heauily  
she shewed her griefe: so when we  
goe to tell what hurt our owne sins  
haue done vnto vs, vnto our *Absha-  
lom* Father of peace, we must do it  
with a contrite heart, and an hum-  
ble spirit. So shall we, *who sow in  
teares, reape in ioy*: and to end my *Psal. 126. 5.*  
discourse with the end of this *Psal.*  
*Then shal the words of our mouthes,*  
*and the meditations of our hearts bee*  
*alway acceptable in the sight of*  
*the Lord, our strength and*  
*our redeemer.*

*FINIS.*





ME MIMI PRODIS?

Or,

*A sinners soliloqui.*

**L**Ord, if thou doest say. vnto me,  
as thou diddest vnto *Adam*,  
*where art thou? Here am I* with no-  
thing to couer me in thy sight, but  
that which doth make me vgly in  
thy sight. For spirituall graces I  
haue been so seldome a begger of  
them, that I am now altogether  
become a begger in them. With  
eager pursuite haue I followed  
those things which the world fauo-  
reth, which may vndoe me: but  
haue wilfully neglected those  
things which thou commandest,  
which may preserue me. *Zacheus*  
climbed vp to view thee; once  
viewed, did entertaine thee, a god-  
ly action: I desire to know thee,  
being knowne, I dishonor thee, an  
impious disposition. If a Kingdom  
may

may be had, *Saul* will leaue his asse  
to get it. If an asse may be gotten, I  
a kingdome to haue it. My conceit  
is better of *Abanah and Pharpar*, then  
of all the waters in *Israel*, and vnder-  
ualuing glory, eternitie, heauenli-  
nes, I esteeme infamy, vncertainty,  
basenes. To do any thing wel, is the  
next way to make me do al things  
ill: my hart swelleth, because I can  
do better then some, and so is cor-  
rupted that I doe worse then any.  
My profession sheweth that I am  
thine, my actions shew I am none  
of thine: the disagreeing of both in  
me, maketh mee suspect I haue nei-  
ther from thee. Oft haue I vowed  
with religious pietie and politick,  
ciuilitie to estrange my selfe from  
*Mesheck*, that nest of vanitie: but  
wanting grace to goe to thee, who  
could haue granted what I intēded,  
I haue fallen oftē into those things,  
which I most abhorred. Lord, the  
world

world endangered me, it is so infectious, I feele it sensible; *Lord if thou wilt, thou canst make me cleane*, such is thy power, I hūbly craue it. *Lord*, Satan knoweth how to wound me, and he will attempt it. *Lord*, thou knowest how to succour mee, doe thou vouchsafe it. Thou hast given me antidotes to preuent sin, suffer me not to make the nurse to foster sinne. Let the talent of thy gifts, which I haue lauishly spent to shew my follie, be henceforth zealously imploied to shew thy glory, lest I bee seuerely censured at my Masters comming, which is  
sure to be, yet vncertaine  
when to be.

*FINIS.*